PSR FIELD EDUCATION CALENDAR
2009-2010

CONCURRENT FIELD EDUCATION CALENDAR

Sept. 8 (Tues)	Fall semester 2009 begins
Sept. 9 (Wed)	First day of class for Concurrent Field Education
Sept. 23 (Wed)	Fall Learning/Serving Covenants due
Oct. 26 - 30	Reading Week
Dec. 18 (Fri)	Last Day of Fall Semester
Jan. 13 (Wed)	Fall Evaluations due
Feb. 1 (Mon)	Spring semester 2010 begins
Feb. 3 (Wed)	First day of class for Concurrent Field Education
Feb. 17 (Wed)	Spring Learning/Serving Covenants due
Mar. 22 - 26	Spring Break
May 19 (Wed)	Spring Evaluations due; last day of class
May 21 (Fri)	Last Day of Spring Semester

INTERNSHIP CALENDAR (*full-time and summer placements*)

- Learning Serving Covenants are due the **second** week of each semester of the internship.
- Mid-point evaluations are due **midway** through the internship.
- Final Evaluations are due the **last** week of the internship.
- (For Summer Internships, there is only **one** evaluation due the **last** week of the internship.)

MEETING DATES FOR MENTORS & TEACHING-PARISH COMMITTEES

(Reminders will be sent directly to those involved.)

New Mentors:

Sept. 2, Wednesday	10-noon	Epworth UMC, Berkeley
Oct. 13, Tuesday	10-noon	Epworth UMC, Berkeley
Dec 1, Tuesday	10-noon	Epworth UMC, Berkeley
Feb. 2, Tuesday	10-noon	Epworth UMC, Berkeley
Mar. 16, Tuesday	10-noon	Epworth UMC, Berkeley
Apr. 27, Tuesday	10-noon	Epworth UMC, Berkeley

Experienced Mentors:

Sept. 3, Thursday	10-noon	Epworth UMC, Berkeley
Feb. 4, Thursday	10-noon	Epworth UMC, Berkeley
April 29, Thursday	10-noon	Epworth UMC, Berkeley

Teaching Parish Committees:

Sept. 27, Sunday	2-4pm	PSR - Mudd Building

Spring regional meetings to be announced

a tradition of boldness
Pacific School of Religion

FIELD EDUCATION MANUAL 2009-2010

Greetings!

We are pleased that you are participating in the Pacific School of Religion Field Education program. This manual is intended to provide guidelines, tools, and support for seminarians, mentors, and members of the Teaching Parish or Agency Committees involved in giving support and feedback to seminarians. While sections of the manual are geared to particular roles and steps in the process, everyone involved will find it helpful to read Section II as an overview and orientation to the goals and process of field education.

For more information, please contact the Office of Field Education
by phone at 510.849.8287 or by email at fielded@psr.edu
Forms and further information are also available at www.psr.edu

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Please send corrections, comments and suggestions on how we can improve this manual to fielded@psr.edu or to the Office of Field Education, Pacific School of Religion, 1798 Scenic Avenue, Berkeley, CA 94709.

This manual is printed on recycled paper with 30% post-consumer content.

Field Education
Pacific School of Religion

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FE 1005-1006: CONCURRENT FIELD STUDY IN MINISTRY
Course Description for 2009-2010

Instructors: Horace Griffin, 510-849-8211 - hgriffin@psr.edu – *PSR Holbrook 124*
Virginia Chase, 510-849-8261 - vchase@psr.edu – *PSR Holbrook 125A*
Sandra Blair, 510-569-5167 - ssblair47@comcast.net
Pam Shortridge, 415-927-4033 - shortpamb@aol.com

Course Expectations:

1. Field Placement of a minimum of 15 hours/week
    1. One hour a week for reflection session
    2. Work assignments
    3. Monthly meetings of teaching parish committee, agency committee or constituency group.
    4. Learning-serving covenant prepared each semester, signed by seminarian and mentor, and submitted to your small group leader
        Fall Semester due: Sept. 23, 2009
        Spring Semester due: Feb. 17, 2010
    5. Written evaluations by seminarian and mentor and submitted to your small group leader.
        Fall Semester due: Jan. 13, 2010
        Spring Semester due: May 19, 2010

2. Class attendance and participation
    Note: Middler reviews should not be scheduled on Wednesday mornings.

    Attendance at class is expected. Please inform your instructor if you have to miss a session. If you have to miss more than 2 sessions in a semester, you must see Horace Griffin. The class discussion depends upon each person's participation and accountability to the group.

3. Other expectations:
    1. Three 2-3 page theological reflection upon ministry papers based on a concrete ministry experience/case study (Fall)
    2. 3-4 page site analysis (Fall)
    3. One 10-11 page theological reflection on the practice of ministry (Spring)
    4. Readings and topic presentations as assigned
    5. Integration of course work and outside resources

Grading: Pass/Fail based on evaluation of Field Education experience by seminarian and mentor and on class participation and completion of assignments. The first semester grade will be an In Progress" (IP) which changes to P/F upon completion of both semesters.

FE 1005-1006 Concurrent Field Education
SITE ANALYSIS

In order to be effective in a field education placement, it is critical to understand from the outset the context and processes which have shaped the setting. Write a brief (3-4) page description of your site taking into account the following questions.

1. Context:
- Describe the neighborhood and the larger context in which the church/agency is situated.
- Who are the people involved in the church/agency and in the surrounding neighborhood? Describe the diversity of members/constituents: age, ethnicity, gender, socioeconomic factors, etc.
- What is the history of the church/agency and how does the history affect the ministry/service?

2. Identity:
- What are the professed beliefs/theological orientation; mission/goals?
- What is the ethos of the church/agency?
- What metaphors do they use to describe who they are?

3. Tasks:
- What does the church/agency do?
- What are the work definitions of clergy, staff, volunteers, members?
- What are the programs of the church/agency?

4. Organizational characteristics:
- What are the structures of governance?
- How are the tasks of the church/agency carried out?
- How are decisions made; information shared, funds secured to operate?
- What are the resources of the church/agency? What do they lack?

Methods for analysis
- direct observation
- interviewing – staff, constituency, Teaching Parish/Agency Committee, small groups
- researching history and tradition and a time line of events/ issues/ personalities/ conflicts/ celebrations
- documents
- census data/local history/newspapers
- questionnaires and surveys
- physical setting

FE 1005-1006 Concurrent Field Education
FALL REFLECTION UPON MINISTRY PAPERS

In the first semester of Field Education each seminarian will present two short papers for class discussion. These papers will be two to three pages in length. **The student is responsible for distributing the paper to everyone in the seminar group one week before the presentation.** The content of the papers comes from your ministry experience. You might want to keep a journal to jot down things that happen each week to collect material for your presentation.

The starting point for reflection is a concrete ministry experience (case study). This may be a specific event, an encounter with someone or an issue facing the organization or church. The incident in ministry should be one that leaves you with questions and the desire for further reflection upon: the issues involved, the skills needed, the conflicts that arise, the theological meaning of the incident, etc.

Process for writing the paper

1) Write a brief summary of the particular experience, incident or issue that has arisen in your ministry. For instance you might want to reflect on a contentious meeting you attended or lead, or a pastoral visit or a class you taught or part of the worship service or the way people interact in business meetings, etc.
   - The summary should be written as a case study. What is the context, who is involved, what did they so and say, what was the sequence of events?
   - What did you do and what were you feeling as events unfolded?
   - Be sure to change the names of people mentioned in the paper to protect confidentiality.

2) After you have described what happened, then raise the questions and issues that arise for you in this case/incident in ministry.
   - The task is to deepen your own understanding of the skills needed in your ministry, the meaning and purpose in your work and your ability to reflect theologically upon your ministry.
   - Questions you ask could include: Why do I do things in this way? What skills are needed? What does it mean to be faithful and theologically congruent in this situation? Are there different interpretations of what happened that I am missing? What larger context might be informing and shaping this incident? Where is God in all this? What resources in my faith tradition might give me insight? What are the faith texts and practices that inform this incident?

3) The student is responsible for distributing the paper to everyone in the group **one week** before your presentation. Distribution may be done via e-mail or hard copy, at the discretion of your seminar leader.

PURPOSE OF CLASS DISCUSSION

The paper raises questions for group discussion. It should give sufficient context for the presenter to raise critical concerns with the group and explore them at some depth. At the end of the discussion all the participants should have a clearer sense of their own theology, new possibilities for response to such situations or issues and deeper insight into the complexities of incidents in ministry.

The purpose of this discussion is not to provide the answer to a particular situation so much as to deepen the analysis, uncover the issues and have greater clarity about theological assumptions and resources that are embedded in the concrete experiences of ministry.

Process of Discussion

ALL THE MEMBERS OF THE CLASS SHOULD READ THE PAPER BEFORE CLASS AND ARRIVE PREPARED WITH THEIR OWN QUESTIONS AND ISSUES.

_____ Choose a discussion leader other than the presenter.
_____ Choose a timekeeper so that each presenter is given equal time.

1) **Clarifying information**: The discussion leader should ask if the presenter has anything to add for class reflection. Then the discussion leader asks for questions of clarification. What additional information is needed to understand what happened?
2) **Identifying issues**: The discussion leader asks class members to identify the issues that emerge for them in this ministry incident. This is not to give advice, but to reflect upon the questions the incident raises for them or where they identify with someone or something in the incident. It is helpful to list on the board the questions and issues that emerge. The issues might be listed under headings such as: skills, relational dynamics, cultural and social dynamics, issues of context, theological issues, etc.
3) **Focusing Discussion**: The person presenting the paper can either choose an issue to address from those listed or have the group decide which one they would like to pursue. The group reflection includes insights that emerge, skills that need to be addressed, theological issues, resources and values that come out of this ministry incident. If there is time another issue can be chosen to discuss.
4) **Summarize Insights and Issues**: Leave the last five minutes of the discussion for the presenter to reflect upon new insights or new issues that have emerged.

FE 1005-1006 Concurrent Field Education
SPRING REFLECTION UPON MINISTRY PAPER

"Someone told me once that we often have the experience but miss the wisdom.
Wisdom comes, if at all, slowly, painfully and only after deep reflection"
- Bill Moyers, 10/16/01

Reflecting upon the meaning of experience is the task of everyone. It is especially important that religious leaders reflect upon our practice so that we act with as much wisdom as possible. The world of practice is messy. No situation is exactly like another and those that require our best reflection are often complex, unstable, uncertain, and filled with conflict.

Your major paper for the field education class in the spring semester will be your theological reflection upon the practice of your ministry. The paper will start with a **short case study** (*2-3 pages*) on some incident in your field education setting. You will then **reflect theologically** on that case study (*approximately 8 pages*). **The complete paper must be 10-11 pages.**

The paper should include critical reflection on the case study by bringing to bear tools of analysis, including awareness of your social location within the context and the larger context of the setting. You will consider critically the meaning of your experience in light of your theological understandings about ministry.

Theological Reflection Paper (10-11 pages total)

1. Case Study (first 2-3 pages)

Select an incident in your ministry setting that raises problematic issues: that grabs your attention; has an impact, holds surprises, makes you want to discuss it to try to figure out what is going on.

> ***Example***: *you may receive a phone call from a parishioner who has just found out she has a malignant tumor and she asks you why God lets such things happen; you may have an encounter with a group who is hostile to your advocacy for a particular program or group; you need to determine priorities when met by competing values and many different needs, etc.*

Select an experience that beckons you to share it with others, to reflect on it, to retell it, to enter it, to work through it. What questions and alternative explanations might this case study raise?

Description

- Provide enough background information to put the case in context, but remember to protect the confidentiality of the persons involved. Tell the story of what happened, who was involved, where did the event take place, when did it happen and what you observed/know about the context such as the relevant personal, relational, social, political, economic data.

Analysis

- Depending on our theological backgrounds, organizational roles, past histories, interests, and political/economic perspectives we frame problematic situations in different ways. As you write the case study section, ask yourself how you have checked out your perspective on the case. Include in the analysis of the case how you think your own role/faith and value perspectives/experiences/social location might influence your analysis. What in your own past experience may influence your description of what happened? What other interpretations might be possible? Identify issues and relationships, with special attention to those moments of tension or when changes took place.

2. Theological Reflection (remaining 8 pages)

Tradition & Communities

- What tradition and communities of accountability inform your understanding/insight into the meaning of the case study: Biblical themes, sacred texts, particular communities, historical doctrines, theological traditions (liberation, reform, evangelical, liberal, Black, Asian feminist, queer theologies, etc), denominational doctrine and history?

Ministry & Leadership

- What are the issues of ministry and leadership that present themselves in the case study: Conflict about purpose, roles, interpretation; issues of community life and organization; need for advocacy, care, confrontation; life style, money, time, competing commitments, justice issues, local and global implications, etc.?

Theological Themes

- What theological themes are present in the case? Does this case involve your understanding of the nature of human beings, the work of the Spirit, God's presence?
- Does it raise questions about suffering, the ministry of Jesus, the nature of sin and evil, the meaning of grace, forgiveness, mission, redemption, liberation, discernment of the Spirit, the role/purpose of the faith community, the role and purpose of the religious leadership, etc.?

Reflection

- How does this theological reflection inform and shape the practice of your ministry in this case?
- How does your experience impact your previous theological position?
- How does your theological interpretation give you guidance for next steps?

II. GENERAL FIELD EDUCATION INFORMATION

CRITERIA FOR APPROVED SITES

Field Education provides an important opportunity for learning which integrates academic study, spiritual discipline, and the practice of ministry. It is the portion of the Masters of Divinity (M.Div.) Program that involves seminarians in supervised work in ministry. Ministry is defined as work undertaken by a person in preparation for her/his vocation. It should take place in a setting that is central to the vocation of the seminarian.

Field Education differs from field work, unsupervised church employment, and other employment because it requires:

- Involvement in significant learning opportunities for the full range of the work of ministry.
- Development of a learning/serving covenant at the beginning of each semester which is the first step in the self-directed, self-reflective learning process.
- Regular reflection sessions with an on-site mentor (usually one hour weekly).
- Written Evaluations by the mentor and the seminarian which are submitted to the Field Education faculty at the end of each semester.
- Regular feedback from a constituency group (Teaching Parish Committee or Teaching Agency Committee or other appropriate constituency group) concerning the seminarian's growth and level of competency.
- For seminarians in Concurrent Field Education: Participation in a weekly seminar both fall and spring semesters in which there is disciplined theological reflection on the practice of ministry that arises during Field Education.

GOALS OF FIELD EDUCATION:

- Increase personal maturity of faith and vocational identity.
- Develop skills and identify gifts toward the goal of developing competency in ministry.
- Foster appropriate responses to people and contexts of ministry with attention and sensitivity to multicultural dynamics and concerns.
- Identify "growing edges" i.e., areas in need of further learning, discernment.
- Deepen coherence between theory and practice, encouraging seminarians to become reflective practitioners.
- Reflect theologically upon personal experiences, faith tradition, and contemporary issues and integrate what is learned into the practice of ministry.
- Articulate a theology of ministry.
- Expand the context of experience in the world.

THE PROCESS AND THE PEOPLE: AN OVERVIEW

Components of the learning process:

- Development of a learning/serving covenant at the beginning and midpoint of the placement
- Performance of ministry
- Theological reflection with mentor and in the field education class (for concurrent field education)
- Giving and receiving feedback with teaching parish committee, teaching agency committee or appropriate constituency group
- Written evaluations at midpoint and end of placement

Key people involved:

- Seminarian
- Mentor
- Members of the teaching parish committee, teaching agency committee or appropriate constituency group
- Teaching congregation or other setting, all those engaged with the seminarian's ministry
- Peers and faculty in field education class (for Concurrent Field Education)
- Faculty & Staff of the Field Education Office

Learning/Serving Covenant:

During the first two weeks of the field education placement, the seminarian, in conversation with the seminarian's mentor (and the teaching parish committee, teaching agency committee or appropriate constituency group) develops the learning/serving covenant. In the process of developing such an agreement, the seminarian and mentor clarify expectations of one another and the focus of the placement. The seminarian is identifying for her/himself areas of needed learning and growth and setting specific and realistic objectives for that learning within the placement. The learning/serving covenant is <u>revised</u> at the beginning of the second semester. (See Section III).

Feedback from Constituency

Establish a teaching parish committee, teaching agency committee or appropriate constituency group that commits to a monthly meeting during the first weeks of the placement or earlier if possible. See recommendations for a process for designating/selecting this committee on page 43. This group is one that will be engaged with and/or witness to the ministry of the seminarian. The seminarian and this committee schedule monthly meetings to provide feedback to one another (See Section V and VI). The teaching parish committee members attend training and support meetings offered by the Office of Field Education at PSR or arrange special sessions with the Office of Field Education. For the meeting schedule, see the Field Education Calendar. The Office of Field Education makes arrangements to train teaching agency committee members and responds to requests for information and further training. Please contact the office at 510.849.8287 to arrange a training session. The training can be held at the agency's site or at PSR.

Reflection Session with Mentor

Weekly, one hour sessions between mentor and seminarian

The seminarian and mentor begin meeting weekly for one-hour sessions at the beginning of the placement. This session differs from a "staff meeting" in that the focus is on the learning issues of the seminarian. This time is for reflection on the experience of ministry, the seminarian's evolving theological questions and understandings, and identified areas for learning (See Section IV). Mentors attend training and support meetings offered by the Office of Field Education. For meeting schedule, see the Field Education Calendar.

Evaluations

Evaluations from both mentor and seminarian are due at the end of each semester.

At the end of each semester* both the seminarian and the mentor evaluate the seminarian's work in light of the objectives set forth in the learning/serving covenant. These evaluations are another opportunity for self-reflection. The mid-year evaluation provides an opportunity to identify growth or areas for learning that have emerged. The final evaluation also serves as a measure of ministry preparation and identifies areas for future learning.

Note: Those in full-time internships or summer internships check Field Education Calendar for due dates.

Concurrent Field Education Seminar

Wednesdays   Fall and Spring Semesters

For those in concurrent field education, participation in the seminar provides the feedback and support of peers and faculty while seminarians are engaged in their placements. Seminarians are asked to engage in theological reflection with one another on their experience. Seminar meetings are not held during January Intersession. *However, work in the placement site continues during that time.*

PROFESSIONAL ETHICS IN FIELD EDUCATION

PSR seminarians, mentors, and faculty are expected to maintain the highest standards of professional ethics in all their relationships in field education (Concurrent, Advanced, Internship, CPE, or Special). Clear ethical boundaries protect you as well as the persons and institutions you serve, the Pacific School of Religion, and the faith tradition(s) which you represent. When we are guided by the ethical norms of our vocation and faith traditions, we express fidelity to those communities of accountability. **Obtain, as soon as possible, all relevant professional ethics documents from your site and denomination.**

CHARACTERISTICS OF PROFESSIONAL ETHICS INCLUDE:

- Honesty
- Placing the needs of the person receiving ministry first
- Maintaining clear and appropriate boundaries
- Protecting confidentiality
- Appropriate consultation
- Avoiding the fact or appearance of conflicts of interest
- Relationships of accountability to the mentor, place of ministry, seminary, and faith tradition.

Persons just learning the practices, standards and values of professional ministry need to give particular care to clarifying their ethical understanding and practice. It is not clear in every situation what action is demanded by our ethical standards. Thus seminarians, mentors, and faculty should talk about ethical practice on a regular basis. Whenever one is in a situation which raises questions of ethical conduct, there is an obligation to seek appropriate consultation. For seminarians that consultation must include, but is not limited to, persons involved in the supervision of their ministry. Those who are appropriate to seek consultation with are: the Director and Associate Director of Field Education; Adjunct Faculty leaders of small groups; Academic Advisors; and site mentors.

Mentors and seminarians should be aware of denominational guidelines concerning ethical practice. Denominational guidelines, with special attention to those concerning children and youth, must be discussed by the seminarian and mentor early in the field education experience.

While in no sense an exhaustive list, a few guidelines are suggested below in response to issues which regularly emerge in field education and in the practice of ministry.

- **Children and Youth**. Persons in ministry with children and youth need to protect and prevent young people from becoming victims of abuse. All staff and volunteers working with children and youth need appropriate training and guidelines including, but not limited to: appropriate permission procedures for activities; appropriate dealing with disclosures of information by young people; knowledge of definitions of abuse; screening and background checks for all workers with children and youth.

- **Confidentiality and consultation**. Persons in ministry need to protect the confidentiality of those they serve. At the same time mentor and peer consultation is a regular and necessary part of the process. Further, ministers have an ethical and legal obligation to act when someone is a threat to themselves or others, particularly in the case of children who are at risk of physical or sexual abuse. Thus persons in ministry must interpret confidentiality in terms of its limits and its purpose of enabling ministry, and never allow it to be treated as simple "secret keeping."

- **Accountability for time, learning, and expectations**. The field education experience is shaped by a Learning/Serving covenant. Under the agreement the seminarian, mentor(s), field education site and the seminary all have an ethical obligation to attend to performance expectations and to the seminarian's learning. Where changes in the situation need to be made, they should emerge from mutual consultation which results in revising the Learning/Serving Covenant.

- **Accountability regarding money, congregational or agency property, and gifts**. Compensation for ministry and systems of accountability about time and focus should be clearly agreed upon in advance. Persons in ministry must not use the resources of individuals, congregations or agencies for personal benefit, and must use them in ways that allow for clear authorization and accountability. While occasional small tokens or a parting gift may be appropriate, great care must be taken in receiving gifts that they do not "buy" the time, attention, or favor of the person in ministry. Secrecy regarding the giving and receiving of gifts is always to be avoided.

- **Friendship, dating, and sexuality**. The first relational obligation of people in ministry is to be sure that the power and authority inherent in their role is not abused in ways which distort their relationships. There is also an obligation to see that those we serve are treated fairly and equitable. Thus care needs to be taken if friendships are formed in the ministry setting that the ministry continues to be available to all equitably. The thinking of ministers and those in other helping professions about romantic relationships between ministers and those they serve has changed considerably in recent years.

  Because of the professional and ethical complications involved, such relationships are generally discouraged or forbidden. This is particularly important for ministers in training, who are still working on establishing appropriate role understanding and boundaries. Therefore, no one involved in field education should enter into romantic, dating or sexual relationships with others in their ministry setting. It is never possible to be simultaneously romantically involved with and in ministry to another. In rare occasions where relationships are nonetheless being explored, those involved have an ethical obligation to seek supervision within the program of how to handle the complex issues of the relationship, and of how to provide alternative sources of ministry for the other person involved.

In the practice of ministry it is important to be attentive to maintaining clear ethical standards. It is also important to avoid, where possible, the appearance of ethical impropriety. All participants in the field education process are encouraged to give personal attention to these matters and seek consultation whenever they have questions about what is appropriate ethical practice.

III. LEARNING SERVING COVENANT

Please review this entire section before completing the Learning/Serving Covenant.

DEVELOPMENT GUIDELINES:

The learning/serving covenant is an agreement negotiated by the seminarian with the field education mentor and the teaching parish committee, teaching agency committee or appropriate constituent group. A covenant is written at the beginning of the placement and a new or revised version is written at the mid-point of the placement (See Field Education Calendar for deadline information.) The written agreement reflects the thoughtful consideration of all parties on the expectations of one another in the placement. Especially, it is an opportunity for the seminarian to clarify learning objectives.

Functions of the learning/serving covenant:

- Enable seminarians to take responsibility for their own learning by developing intentional plans for moving toward achievement of vocational goals

- Provide plans to achieve professional identity and sufficient competence to begin the full-time practice of ministries.

- Provide opportunities for mutual clarification of expectations

- Help seminarians to be accountable and set boundaries on their work and to focus on realistic learning objectives in the performance of ministries and in related studies.

- Identify own specific learning needs by self-assessment and consultation.

- Provide framework for mentoring and for evaluation of seminarian's ministries.

The **completed Learning Serving Covenant form is due on or before September 23 in the Fall and on or before February 17 in the Spring.** Because evaluation happens in response to this covenant, credit cannot be given without the completed forms.

The following pages include the format for the learning/serving covenant and suggestions for its preparation.

PREPARATION OF THE LEARNING/SERVING COVENANT

Be specific.

The learning/serving covenant needs to be specific. Sub-divide learning goals into manageable and measurable units of learning (concrete learning objectives) according to the skills and competencies needed in the specific ministries for which seminarians are preparing.

Seminarians who are preparing for ordained, parish ministry as well as other forms of ministry need to address the skills and competencies needed in that work. With their mentors, they need to *assess their own level of skill and competence in each area*. Refer to "A Self-Assessment Resource for Congregational Settings" (pages 14-19) or "A Self-Assessment Resource for Agency Settings" (pages 20-24).

Seminarians usually develop 3-4 obtainable learning objectives each semester that relate to perceived learning needs. *These objectives form the basis for evaluation.*

Learning objectives which lend themselves to evaluations are stated in behavioral terms, that is, in terms of learning outcomes which describe or point to the desired behavior when the objective has been achieved. Useful objectives are specific and realistic. Careful self-assessment and serious attention to development of appropriate learning objectives can lead to a self-directed method of learning in the practice of ministry, a method which can enhance continuing and life-long growth.

Please review this entire section before completing the Learning/Serving Covenant.

SELF-ASSESSMENT RESOURCE FOR DEVELOPING YOUR LEARNING/SERVING COVENANT

Use this form if you are in a Congregational setting

As a Field Education student, you are encouraged to complete the assessment of the following skill and growth areas before completing the Learning/Serving Covenant. It will be helpful to discuss the completed assessment with your Mentor at your first meeting as the basis for your Learning/Serving Covenant.

This assessment is most useful at the beginning of your placement when you are forming your L/S Covenant, at mid-year when revising your L/S Covenant, and then at the conclusion of your Field Education experience. This process serves two purposes. First, it may illuminate areas of needed growth. You may then develop learning objectives based on the findings of this exercise. Second, if considered both at the beginning of the field education placement and then at mid-point and its conclusion, the exercise may be used to indicate areas of improvement as well as areas where additional focus may be needed.

Indicate where you place yourself on a continuum that ranges in the following manner:

1 = high level of competence
2 = competent
3 = challenging - additional work needed
4 = an area of significant challenge - input and support from others needed
5 = have no experience/skill in this area

I. PERSONAL DEVELOPMENT

Starting Assessment		Mid/Final Assessment
_____	a. Ability to analyze the faith stance of one's community	_____
_____	b. Ability to articulate one's beliefs & commitments	_____
_____	c. Development of a pattern of personal study & spiritual practices	_____
_____	d. Ability to apply self-discipline	_____
_____	e. Ability to deal constructively with internal conflict	_____

Self-Assessment for Congregational Leadership

Starting Assessment **Mid/Final Assessment**

______ f. Ability to deal constructively with interpersonal conflict ______

______ g. Ability to maintain proper tension between being both supporting & confronting ______

______ h. Ability to discover & utilize professional resources available in the community ______

______ i. Ability to discriminate between professional & personal/family relationships & responsibilities ______

______ j. Ability to deal constructively with the leadership role as it pertains to self, colleagues, & others ______

II. WORSHIP

______ a. Understanding the theological meaning of worship ______

______ b. Skill in developing liturgies that help the worshiper move through a worshipful theme ______

______ c. Skills in rituals of church life: baptisms, weddings/union ceremonies, communion, funerals ______

______ d. Skill in preaching ______

______ e. Skill in interpretive reading of the Bible/sacred texts ______

______ f. Skill in leading the congregation in prayer ______

______ g. Understanding the role of art/music in worship ______

______ h. Competence and creativity in bringing music/art into church life ______

______ i. Understanding the church's liturgical history ______

III. RELIGIOUS EDUCATION

______ a. Ability to diagnose learning assets & needs of persons, organizations, & communities ______

______ b. Ability to develop adult & community education programs ______

______ c. Understanding of the learning process, stages, & cultures ______

Starting Assessment **Mid/Final Assessment**

_____ d. Ability to articulate faith/theological experiences to people of all ages _____

_____ e. Ability to work with constituencies & their leaders in developing appropriate programs & experiences for learning, worship, & service _____

_____ f. Ability to involve, train, & supervise leaders/teachers for the congregation's education ministry _____

IV. ADMINISTRATION

_____ a. Understanding the structure & dynamics of community organization _____

_____ b. Skill in planning & implementing strategies of involving the church in the larger community _____

_____ c. Understanding of group process _____

_____ d. Ability to involve others in: goal setting, decision making; implementation; evaluation _____

_____ e. Ability to identify & use the personal & material resources of the church & community _____

_____ f. Skill in organizational financial management _____

V. PASTORAL CARE AND COUNSELING

_____ a. Understanding a pastor’s role as a caring person in a leadership role _____

_____ b. Understanding human psychological/spiritual development _____

_____ c. Ability to work as an effective, personal, and caring person in a crisis. _____

_____ d. Ability to recognize the limits of one’s competency in pastoral care & refer to other professionals and/or to appropriate agencies in the community _____

_____ e. Ability to develop congregational patterns of care _____

Starting Assessment		Mid/Final Assessment

VI. REFLECT THEOLOGICALLY

_____	a. Understanding the doctrines of one's faith tradition	_____
_____	b. Understanding the historical development of faith communities & traditions	_____
_____	c. Understanding of Biblical/sacred texts traditions	_____
_____	d. Skill in bringing Biblical/sacred texts traditions into dialogue with the modern world	_____
_____	e. Ability to recognize the ethical implications of particular problems & move into an ethically justifiable decision/action	_____
_____	f. Ability to enable others to work through the process of ethical decision/action	_____
_____	g. Ability to reflect theologically on one's experiences, decisions/actions, & lifestyle	_____
_____	h. Ability to help others reflect theologically on experiences, decisions/actions, lifestyle	_____

VII. LEADING CHANGE

_____	a. Skill in analyzing social structures & diagnosing roots of social problems	_____
_____	b. Ability to transform intuition to concrete strategy to affect change	_____
_____	c. Ability to discern the ethical implications of one's strategy for change	_____
_____	d. Ability to take risks in order to facilitate social change	_____
_____	e. Ability to help others feel/be grounded in community so they may be more likely to embrace change.	_____

VIII. CHURCH IN MISSION

_____	a. Willingness to proclaim own faith tradition	_____
_____	b. Ability to demonstrate the relevance of one's own faith stance in contemporary life	_____

Starting Assessment		Mid/Final Assessment
_____	c. Skill in empowering persons to proclaim, through word & deed, their ministries	_____
_____	d. Ability to work ecumenically for mission & evangelism	_____
_____	e. Ability to sensitize others to the meaning of stewardship for all of life as a basis for mission & ministry to the world	_____
_____	f. Ability to develop supportive structures for congregants' daily work/ministry	_____

IX. CARE FOR THE SPIRITUAL LIFE OF THE COMMUNITY

_____	a. Listening for & deepening the understanding of the Spirit's presence in the body of the community & the world	_____
_____	b. Providing leadership for engagement in disciplines for spiritual nourishment of congregants	_____
_____	c. Attentiveness to spiritual dimension in meetings, administration, etc.	_____
_____	d. Ability to provide spiritual guidance	_____
_____	e. Ability to keep both compassion & justice as integral to spiritual life; not segregating life of action & contemplation	_____
_____	f. Ability to help congregants integrate personal journey & work life in affirming their call & vocation	_____

X. MULTICULTURAL SENSITIVITY

_____	a. Ability to work with persons of different racial, ethnic, and cultural backgrounds than self	_____
_____	b. Respect for persons of all racial, ethnic, cultural, and socio-economic backgrounds	_____
_____	c. Ability to see the image of God/experience the sacred in each person	_____
_____	d. Understanding of diverse community issues	_____

Starting Assessment		Mid/Final Assessment
_____	e. Ability to respect differences	_____
_____	f. Skill in bringing diverse groups of people together in worship, mission, and vision	_____
_____	g. Ability to work cross-culturally to discern issues of systematic/institutional racism, sexism, homophobia, and other forms of oppression.	_____

XI. PROFESSIONAL ETHICS & ACOUNTABILITY

_____	a. Knowledge of appropriate boundaries in pastoral relationships	_____
_____	b. Knowledge of denominational ethical behavior guidelines	_____
_____	c. Understanding of power differential between those in authority – pastor, seminarian pastor, staff – and congregants.	_____
_____	d. Ability to administer a plan for responsible fiscal accountability	_____
_____	e. Knowledge of appropriate people to turn to when facing an ethical dilemma	_____
_____	f. Ability to keep confidences	_____
_____	g. Understanding of the ethical and legal obligations to act when confidences must be broken	_____
_____	h. Knowledge of ethical guidelines pertaining to children and youth	_____
_____	i. Knowledge of the appropriate authorities that must be notified when someone is a threat to themselves or others.	_____
_____	j. Knowledge about own vulnerabilities and what is appropriate self-care.	_____

SELF-ASSESSMENT RESOURCE FOR DEVELOPING YOUR LEARNING/SERVING COVENANT

Use this form if you are in an Agency setting

As a Field Education student, you are encouraged to complete the assessment of the following skill and growth areas before completing the Learning/Serving Covenant. It will be helpful to discuss the completed assessment with your Mentor at your first meeting as the basis for your Learning/Serving Covenant.

This assessment is most useful at the beginning of your placement when you are forming your L/S Covenant, at mid-year when revising your L/S Covenant, and then at the conclusion of your Field Education experience. This process serves two purposes. First, it may illuminate areas of needed growth. You may then develop learning objectives based on the findings of this exercise. Second, if considered both at the beginning of the field education placement and then at mid-point and its conclusion, the exercise may be used to indicate areas of improvement as well as areas where additional focus may be needed.

Indicate where you place yourself on a continuum that ranges in the following manner:

1 = high level of competence
2 = competent
3 = challenging - additional work needed
4 = an area of significant challenge - input and support from others needed
5 = have no experience/skill in this area

I. PERSONAL DEVELOPMENT

Starting Assessment		Mid/Final Assessment
_____	a. Commitment to understanding the faith stance of one's community	_____
_____	b. Ability to articulate one's beliefs & commitments	_____
_____	c. Development of a pattern of personal study & spiritual practices	_____
_____	d. Ability to apply self-discipline	_____
_____	e. Awareness of one's own participation in a group	_____
_____	f. Ability to deal constructively with internal conflict	_____
_____	g. Ability to deal constructively with interpersonal conflict	_____

Self-Assessment for Agency Leadership

Starting Assessment **Mid/Final Assessment**

_____ h. Ability to maintain proper tension between being both supporting & confronting _____

_____ i. Ability to discover & utilize professional resources available in the community _____

_____ j. Ability to discriminate between professional & personal/family relationships & responsibilities _____

_____ k. Ability to deal constructively with the leadership role as it pertains to self, colleagues, & others _____

II. EDUCATION

_____ a. Ability to diagnose learning assets & needs of persons, organizations, & communities _____

_____ b. Ability to develop adult & community awareness/education programs _____

_____ c. Understanding of the learning process, stages, & cultures of constituents _____

_____ d. Ability to appropriately articulate faith/theological meanings to specific constituencies _____

_____ e. Ability to work with constituencies & their leaders in developing appropriate programs & experiences for learning, worship, & service _____

_____ f. Ability to involve, train, and supervise leaders/teachers for the tasks of the agency _____

_____ g. Knowledge & skill in working with the media/public relations _____

III. ADMINISTRATION

_____ a. Understanding of different models of organization _____

_____ b. Ability in social analysis _____

_____ c. Skill in board, staff, and volunteer development _____

_____ d. Skill in financial management including budget development and maintenance, and fundraising for non-profit organizations _____

Self-Assessment for Agency Leadership

Starting Assessment **Mid/Final Assessment**

_____ e. Understanding of the structure & dynamics of community organization _____

_____ f. Skill in planning & implementing strategies of involving the agency in the larger community _____

_____ g. Understanding of group process _____

_____ h. Ability to involve others in goal setting, implementation & evaluation; and decision making _____

_____ i. Ability to identify & use the personal and material resources of the community _____

IV. INTERPERSONAL SKILLS

_____ a. Understanding of role as a caring person in leadership position _____

_____ b. Ability to work with conflict among groups & between people _____

_____ c. Understanding of human development _____

_____ d. Ability to make referrals to other professionals and/or appropriate agencies _____

V. REFLECT THEOLOGICALLY

_____ a. Ability to recognize the ethical implications of particular problems & move into an ethically justifiable decision/action _____

_____ b. Ability to enable others to work through the process of ethical decision/action _____

_____ c. Ability to reflect theologically on one's experiences, decisions/actions, & lifestyle _____

_____ d. Ability to help others reflect on the meaning of experiences, decisions/actions, lifestyle _____

VI. LEADERSHIP FOR ADVOCACY & CHANGE

_____ a. Ability in strategic planning _____

_____ b. Ability to develop constituencies _____

Starting Assessment		Mid/Final Assessment
_____	c. Ability in building coalitions	_____
_____	d. Ability to assess community assets & needs	_____
_____	e. Skill in analyzing social structures & diagnosing roots of social problems	_____
_____	f. Ability to transform intuition to concrete strategy to affect change	_____
_____	g. Ability to discern the ethical implications of one's strategy for change	_____
_____	h. Ability to take risks in order to facilitate social change	_____
_____	i. Ability to help others feel/be grounded in community so they may be more likely to embrace change	_____
_____	j. Ability to work cross-culturally to discern racism, sexism, homophobia	_____
_____	k. Willingness to appropriately claim own faith stance	_____
_____	l. Ability to demonstrate the relevance of one's own faith stance in contemporary life	_____
_____	m. Skill in empowering persons through word & deed to find meaning & coherence in their work	_____

VII. MULTICULTURAL SENSITIVITY

_____	a. Ability to work with persons of different racial, ethnic, and cultural backgrounds than self	_____
_____	b. Respect for persons of all racial, ethnic, cultural, and socio-economic backgrounds	_____
_____	c. Ability to see the image of God/experience the sacred in each person	_____
_____	d. Understanding of diverse community issues	_____
_____	e. Ability to respect differences	_____

Starting Assessment **Mid/Final Assessment**

_____ f. Skill in bringing diverse groups of people together in worship, mission, and vision _____

_____ g. Ability to work cross-culturally to discern issues of systematic/institutional racism, sexism, homophobia, and other forms of oppression. _____

VIII. PROFESSIONAL ETHICS & ACCOUNTABILITY

_____ a. Knowledge of appropriate boundaries in pastoral relationships _____

_____ b. Knowledge of denominational ethical behavior guidelines _____

_____ c. Understanding of power differential between those in authority – mentor, seminarian, staff – and constituents. _____

_____ d. Ability administer a plan for responsible fiscal accountability _____

_____ e. Knowledge of appropriate people to turn to when facing an ethical dilemma _____

_____ f. Ability to keep confidences _____

_____ g. Understanding of the ethical and legal obligations to act when confidences must be broken _____

_____ h. Knowledge of ethical guidelines pertaining to children and youth _____

_____ i. Knowledge of the appropriate authorities that must be notified when someone is a threat to themselves or others. _____

_____ j. Knowledge about own vulnerabilities and what is appropriate self-care. _____

LEARNING SERVING COVENANT - PACIFIC SCHOOL OF RELIGION **Year ______ Fall ___ Spring ___ Summer ___**

Seminarian's name ___________________________	Mentor's name _______________________________	Chair: Teaching Parish/Agency Committee
Address ____________________________________	Church/Agency ______________________________	Name ___________________________________
____	Address ____________________________________	Address __________________________________
Phone _____________________________________	Phone ______________________________________	Phone ___________________________________
E-mail _____________________________________	E-mail ______________________________________	E-mail ____________________________________

Contractual Agreements

1. Start date ____________ End date __________

2. Mentor reflection session (average one hour per week): Day: ______ Time: _____

3. Monthly teaching parish/agency committee meetings: 1) ____ 2) ____ 3) ____ 4) ____ 5) ____ 6) ____ 7) ____ 8) ____ 9) ____

4. Brief description of regular tasks:

Task	*Scheduled Time*
____	_______________
____	_______________
____	_______________
____	_______________
____	_______________

5. Approximate weekly time allotments
(Concurrent Field Education = 15 hrs/wk
Full-time internship = 40 hrs/wk)

	# of Hours
Reflection Session	_________
Staff Meetings	_________
Preparation	_________
Regular Tasks (see above)	_________
Total hours	_________

6. Vacation periods (two weeks during academic year): From ______ To ______ *and* From ________ To ________

7. Mid-year and final evaluations must be submitted. See the Field Education Calendar for deadlines.

8. Remuneration $ __________ per ____________ Travel expenses $ _____ Other $ _____

9. Early termination: this placement may not be terminated by either party without joint consultation between the Office of Field Education, the seminarian, and the mentor.

LEARNING SERVING COVENANT - Role and Process
Mentor and Seminarian

1) Description of mentoring style:
   Mentor:

   Seminarian:

2) Expectations regarding seminarian's preparation for & contribution to reflection session (prepared agenda, written reports, etc.):
   Mentor:

   Seminarian:

3) Mentor's expectations regarding seminarian's relation to the congregation/agency: (role, authority, confidentiality, etc.)

Teaching Parish/Agency Committee

4) Teaching committee/constituency's role in the development of the learning/serving covenant (evaluation, liaison with larger community, reflection on ministry):

This learning/serving covenant is accepted by: Seminarian ____________________________________ Date ____________

Mentor ____ Date ___________

Learning objective: List each one separately. Be as specific as possible.	**Tasks for learning objective:** Work assignments which are directly responsive to learning objective	**Resources for learning objective:** Courses, research, reading, persons, etc. that will assist in achieving learning objectives	**Feedback & evaluation process for learning objective:** Ways in which seminarian's work will be reflected upon & assessed through reflection sessions, teaching committee's feedback, etc.
1)			
2)			

Learning objective: List each one separately. Be as specific as possible.	**Tasks for learning objective:** Work assignments which are directly responsive to learning objective	**Resources for learning objective:** Courses, research, reading, persons, etc. that will assist in achieving learning objectives	**Feedback & evaluation process for learning objective:** Ways in which seminarian's work will be reflected upon & assessed through teaching committee's feedback, etc.
3)			
4)			

LEARNING OBJECTIVE *SAMPLES*

For the Parish:

Learning objective: List each one separately. Be as specific as possible.	**Tasks for learning objective:** Work assignments which are directly responsive to learning objective	**Resources for learning objective:** Courses, research, reading, persons, etc. that will assist in achieving learning objectives	**Feedback & evaluation process for learning objective:** Ways in which seminarian's work will be reflected upon & assessed through reflection sessions, teaching parish committee's feedback, etc.
1) Preaching - Develop my ability to relate biblical material to the life of people in the congregation	Will preach 6 times: 9/14, 11/3, 1/20, 3/17, 4/20, 5/19	- New Testament class - Book on the parables - Reflection on 3 different preachers' styles in preaching class - Bible study group	- Will develop a feedback survey for congregants to fill out - Will videotape sermons - Will have sermon feedback session. Entire congregation to be invited. - Will discuss sermons with mentor before and after

For the Agency:

Learning objective: List each one separately. Be as specific as possible.	**Tasks for learning objective:** Work assignments which are directly responsive to learning objective	**Resources for learning objective:** Courses, research, reading, persons, etc. that will assist in achieving learning objectives	**Feedback & evaluation process for learning objective:** Ways in which seminarian's work will be reflected upon & assessed through reflection sessions, teaching agency committee's feedback, etc.
1) Develop skills in leading a group through conflict - learn to helpfully confront contentious members of group to help move group to decision-making	- Be the staff person on the AIDS taskforce that makes funding decisions. This process has been highly contentious. - Facilitate these meetings	- Seminar on conflict & group leadership - Pastoral care class on cross cultural counseling - Two books on conflict management	- Ask two members of committee to observe my leadership style - Keep a journal - Write a verbatim on a difficult meeting; review with mentor - Give questionnaire to Task Force at middle & end of semester for feedback on the group's progress

IV. REFLECTION SESSIONS WITH MENTOR

OVERVIEW

Reflection in theological education involves an experienced person engaged in the ministry who enables another person to reflect upon her/his current ministry experience. This reflection is undertaken in a disciplined and systematic way so that the seminarian's practice of ministry is constantly assessed in relation to her/his theology of ministry and developing competence.

The components of the reflection session include:

- Presentation of data (what happened)
- Analysis
- Theological reflection on the possible meanings
- Interpretation: new understandings/insights
- Next steps: what to do now

In order for these components to be addressed effectively, an atmosphere of care, honesty, openness, and support needs to be developed.

The reflection session focuses on the insights of the seminarian. The mentor helps by listening, making observations, and raising questions as ways of enabling the seminarian to see the issue or event and self more clearly.

Although each session and different persons require different approaches, the process described on the following pages is suggestive of the progression of questions appropriate to the reflection session. These questions are one way to help the seminarian reflect critically upon her/his vocation.

ROLES IN MENTORING

The items listed below illuminate the disciplines, skills, and attitudes needed for the content, process, and functioning of the mentoring relationship. It may be helpful for the seminarian and mentor to go over these as an aid in assessing their own reflection sessions.

Seminarian's Role in Process of Mentoring

Disciplines

- Engages in theological reflection when considering own work
- Handles issues of authority & power appropriately
- Differentiates among needs for counseling, staff agenda, and supervision of one's work of ministry
- Developing self-directed learning & evaluation skills
- Prepares for reflection sessions through presentation of written material & clear agenda items
- Utilizes mentoring time well
- Open to learning

Seminarian Skills/Attitudes

- Comfortable owning the seminarian role (does not preclude mutual teaching/learning)
- Comfortable in one-to-one relationships
- Sees spiritual discipline as important aspects of ministry
- Willingness to take risks
- Ability to differentiate own needs & make judgments about appropriateness of needs to mentoring process
- Willingness to be open to new insights
- Able to be vulnerable when appropriate
- Able to speak out of one's own experience
- Able to articulate learning goals and objectives

Mentor's Role in the Process of Mentoring

Disciplines

- Engages in theological reflection
- Exercises authority, and appropriately delegates authority
- Honors the mentoring role, differentiating between that and counseling or staff meetings
- Demonstrates sensitivity to personal dynamics
- Encourages self-directed learning - pays attention to seminarian's learning objectives
- Competence in evaluation & enabling seminarian's self-evaluation
- Takes termination dynamics seriously
- High degree of congruity between espoused theory & theory in practice

Mentor Skills

- Gives attention to theological reflection
- Listens carefully
- Identifies issues
- Sorts issues carefully
- Assists seminarian in identifying issues of and for ministry
- Draws out the seminarian
- Sensitive to gender, race, culture, and other dynamics.
- Confronts creatively
- Calls forth faith tradition
- Responsive to seminarian's needs
- Identifies seminarian's strengths and weaknesses
- Helps seminarian to identify and own her/his growing edges
- Questions in an open-ended manner
- Questions are well-formed and useful
- Assists in probing for meaning
- Conducts reflection sessions without outside interruption
- Makes clarifying and helpful comments on reports
- Helpfully assertive

Mentor Attitudes

- Comfortable owning the mentor role (does not preclude mutual teaching/learning)
- Comfortable in one-to-one relationships
- Comfortable in group relationships
- Sees spiritual discipline as important aspect of ministry
- Willingness to take risks
- Able to be vulnerable when appropriate
- Personal goals clearly formed
- Sensitive to the larger needs of ministry
- Helpful model for ministry
- Speaks out of experience

SAMPLE PROCESS FOR A REFLECTION SESSION

1. Presentation of agenda for the session that has been prepared by the seminarian. Issues that the mentor might want to discuss may be added.

2. Seminarian describes the first issue, situation, concern that prompted her/his need for reflection.

   A. Data

   - Seminarian presents the data. The focus is on getting an accurate picture of the event or situation.

   - Mentor asks for clarification about what took place or what prompted concern; what role the seminarian played; who said and did what; what were the circumstances surrounding the event or situation

   B. Analysis of Dynamics

   - *Personal:* what were the feelings involved? What do you think are the relational dynamics, conflicts, confusions? What are the expectations? What did you hope for yourself in this situation? How did your hopes affect your sense of what was expected of you? How do you think the others involved were affected?

   - *Social:* What is the larger community context in which this situation arises? What are the power dynamics? What values and world views are being expressed? Who will be affected by what happens? Are they part of the decision making? What are the historical & structural relationships?

   C. Theological Issues

   - What faith issues come out of the situation or event? Were there conflicts about belief and the meanings attributed to the situation? What theological questions were raised for you? What resources from the Bible/sacred text and your faith tradition may give insight into this situation?

D. Interpretation

- What is your interpretation of the situation now? What would you change? What would that require? What do you see as alternatives? Do you have greater clarity about your role, needed skills, others? How does your theological insight inform and guide you in this situation? Do you have new insights about God, self, human nature, church, the world, sin, etc.?

E. Next Steps

- What is your next step? What resources do you need? What faith questions and responses are called forth? What will you do about them?

(Portions of the above are excerpted from *Pastoral Supervision* by Kenneth Pohly, The Institute of Religion, Texas Medical Center, Houston, pp 69 - 70.)

REMINDER:

Learning objectives stated in the learning/serving covenant should be addressed regularly during the reflection sessions.

If they are not, reassessment of the learning objectives needs to be undertaken.

REPORTING FOR REFLECTION SESSIONS

Methods for the seminarian's reporting for reflection sessions are included in this section. Some written reporting during the semester is valuable. The seminarian should come to a session having thought about what she/he wants to discuss and have some plan for presenting data.

The following are suggested written formats for reporting:

- **1) Social Analysis**
- **2) A Critical Incident in Ministry**
- **3) Verbatim Report**

An in-depth description of each format follows.

1) Social Analysis

When you begin working in an agency or congregation research and observation about values, history, issues, resources and structures are helpful.

Congregations:

Prepare a report for your reflection session on your observations of congregational life. The following are questions to consider: *

- What are the major theological beliefs of this congregation?
- What is the larger context in which this community exists?
- Is the congregation "like or unlike" the surrounding community?
- How would you describe the culture and identity of the congregation?
- What are the formal and informal programs that are the most important to the congregants?
- Who makes up the congregation?
- How would they describe their community to outsiders?
- How does the community make decisions - formal and informal processes and leadership?
- What is the budget? How does it get created?

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* See *Studying Congregations*, eds, Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, & William McKinney, Abingdon, 1998, for detailed congregational analysis. The authors provide information on how to assess the theological perspectives of the congregation; the larger context in which the congregation exists; its culture and identity; the processes by which the congregation takes action; and the resources it has. The book provides a much more extensive resource if you would like to do further research.

Agencies/Organizations

Prepare a report for your reflection sessions on your observations of the agency or organization. The following are questions to consider:

- What are the agency's basic beliefs and primary values?
- How do the people who work here understand the purpose of their work?
- Describe the situations/issues that inform the work.
- Describe the agency's culture and identity.
- What is the agency's history and structure?
- How are decisions made: formal and informal?
- What is the budget? How is money generated for the agency?

2) Critical Incident in Ministry Format

Describe the most critical incident in your ministry during the past two to four weeks. The assignment assumes no a priori criteria for what is considered critical; rather it encourages seminarians to allow themselves the fullest latitude in recalling the event which, in whatever way it is important, seems to typify their experiences. A critical incident can be a personal involvement that may have caused anxiety, or it may be an event that was exceptionally gratifying. In any case, it should be some experience that can be marked as the "high point" or the "low point" of the two to four week period. Attempt to cover as many of the following areas as possible.

- Describe the event, including critical verbal and non-verbal communication involved and your response.
- Describe any emotions you perceived in others.
- Describe your personal feelings about the situation.
- If it is a "low point," state the problem as you see it; if it is a "high point," state why it is so.
- If it is a "low point," list some other ways you might have responded or handled the situation; if a high point state, any new insights or growth you perceive in the situation.
- Address the question, "How do I understand or make sense of this incident theologically?"

3) Verbatim Report Format

As a tool for the discovery of one's leadership style and one's strengths and weaknesses, the verbatim focuses on one specific concrete example of experience. It indicates to the seminarian and to the mentor what the seminarian did, not what she/he would like to have done. It allows for clarification of the experience, identification of significant moments in the relationship, presentation of alternatives and integration of theological, social, spiritual, etc. perspectives.
(Use 2/3 width of page for the verbatim, saving the right-hand 1/3 for mentor's responses)

A. Introduction

1. Time
2. Place
3. Brief description of the person (confidentiality should be considered)
4. Relationship to the person
5. Context of the conversation (what you thought of and felt about the person and her/his situation before this conversation)
6. Other details or circumstances which are relevant

B. Verbatim Record of Conversation

An exact record of the conversation: (make notes as soon as possible after meeting), including pauses, non-verbal communications, facial expressions, etc., insofar as they help to catch the "tone" of the experience. If the conversation is longer than can be conveniently reported, give highlights, being sure to indicate where breaks occur, and summarizing missing parts. The effort in this part is to be purely descriptive - omitting explanation of why you did what you did. This effort calls for candor that will be, at times, difficult to achieve.

Example:

Key: S = seminarian, D = Mrs. Doe

Number the responses to make analysis and evaluation with mentor easier.

S1: How are you today, Mrs. Doe?

D1: Fine. How are you?

S2: We missed you in church Sunday.

D2: I missed being there (blushing) ...

Don't try to "doctor" your report to make it look better. Rather, indicate changes you would make in the next step of your analysis.

C. Analysis and Evaluation

1. What took place? Where do you and the person now stand in your relationship?
2. Intention at beginning (discrepancy between intention and performance; shift in expectations, etc.)
3. An evaluation of your responses, trying to identify your dominant feelings during the conversation. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated, etc.?). What did you see as the person's needs, and did your responses get at these needs? Are there any points that strike you as particularly significant now, any responses you would certainly want to omit or do differently (indicate by number - D2 - etc.)?
4. What does this interaction reveal about the person and about you? What kind of person are you in this interaction?
5. What effect did this interaction have on the person? How do you think she/he felt when it was over, and why?
6. Other details or circumstances which are relevant.

D. Goals, Learning, and Future Involvement

1. What goals and plans will you have for your next meeting with this person?
2. What did you learn by studying this relationship and reporting on it (other person, yourself, own attitude to the other person)?

E. Theological Analysis and Evaluation

1. What are the theological dynamics of the actual situation as you perceive them?
2. Does your normative understanding of your faith shed any light on the situation and future possibilities?
3. How has this report helped you to integrate your experience and theological understanding?

V. TEACHING PARISH COMMITTEE

OVERVIEW

In this section there are resources for the development of a teaching parish committee. Check with the Office of Field Education as soon as possible if you have any difficulties in establishing a committee. The Teaching Parish Committee must be established within the first two weeks of the semester, with the assistance of the pastor.

As soon as a committee is formed, a chairperson of the committee should be selected. That person will notify and remind the committee of meetings and work with the seminarian to develop the agenda for each meeting. If desired, the committee chairperson can rotate among members of the committee, which may allow the seminarian an opportunity to work closely with each member. In general, the **pastor *does not attend* teaching parish committee meetings**, although she/he does keep in contact with the chairperson.

A teaching parish committee is usually a group of four to six people representative of the membership of a church. The committee meets with the seminarian monthly. The committee's major purposes are:

- to help the seminarian become familiar with the church
- to engage in genuine dialogue so that the views, faith stance, and responses of all the people in the group can be shared to help the seminarian reflect on the nature and functions of ministry
- to give honest feedback to the seminarian about perceptions of her/his relationships and work in ministry
- to support the seminarian so that a trust level develops that encourages honesty, mutual care, and growth.

The following list of activities may aid a teaching parish committee in achieving the functions discussed above:

1) Support the seminarian in getting acquainted with the people in the church through an introduction during worship and planning a welcoming event; introducing her/him to others, inviting the seminarian to share a meal; helping others in the church understand the nature of the seminarian's placement, etc.

2) Help the seminarian achieve a greater awareness of the characteristics of the church, neighborhood, available resources, people's talents, history of the life of the church, etc.

3) Provide ongoing feedback concerning personal and professional growth in areas of the seminarian's strengths and weaknesses, through honest and caring support and challenge.

4) Enable seminarian to understand the ministry of congregants in their daily lives and how the clergy can support the ministry of all believers.

5) Help the seminarian identify and deal with important existing problems, concerns, and needs of the church.

6) Engage in dialogue about one's own faith, understanding of ministry, and experiences of community.

7) Help in the evaluation process through feedback on the seminarian's learning/serving covenant.

8) Provide occasion/opportunity for the church to say goodbye and bring closure when the seminarian has completed her/his placement with the church.

SETTING UP THE TEACHING PARISH COMMITTEE

The following is a series of questions to consider before the teaching parish committee's relationship with the seminarian begins. These will help make clear the variety of roles and responsibilities involved in this field placement.

RELATIONSHIPS:

BETWEEN COMMITTEE & THE CONGREGATION

1. What methods will the committee and the pastor use to communicate to the congregation what the teaching parish committee is all about?

2. In which specific ways will committee members get feedback from other members of the congregation about the seminarian?

3. What positive results are anticipated for the congregation as a result of having a field education seminarian?

4. What will be challenging about hosting a seminarian? About being a teaching congregation?

BETWEEN TEACHING PARISH COMMITTEE & THE PASTOR

1. How will communication be maintained between the pastor and the committee?

2. How will appropriate roles and boundaries be articulated?

BETWEEN COMMITTEE MEMBERS & THE SEMINARIAN

1. How will the committee clarify its expectations with the seminarian?

2. How will the committee organize their meetings: set the agenda, convene, handle facilitation?

3. Is the committee prepared and willing to discuss topics that might cause conflict and raise concerns and will the committee agree to observe appropriate boundaries?

4. What do committee members hope to get out of participating on the teaching parish committee? What do committee members hope the seminarian will get out of participating?

5. What kind of preparation would give committee members more confidence as they embark on this experience?

BETWEEN TEACHING PARISH COMMITTEE & PACIFIC SCHOOL OF RELIGION (PSR)

1. Are all committee members clear on their responsibilities to Pacific School of Religion?

2. Will committee members attend training sessions? (see Field Education Calendar on for dates or contact the Office of Field Education to set up a training session)

3. If the committee is interested in formally evaluating the seminarian, would guidelines be helpful? (The teaching parish committee is not required to turn in a formal evaluation. However, if the committee would like to do so, this evaluation may be turned into the Office of Field Education along with the pastor's evaluation and the seminarian's self-evaluation. See Field Education Calendar for deadlines.)

4. How can PSR be helpful and supportive of the committee?

RESOURCES FOR GETTING STARTED

The following worksheets can be used to bring the teaching parish committee together. Worksheet #1 is a list of discussion starters to enable the getting-acquainted process. These would be helpful to begin getting to know each other; for the seminarian to learn more about the congregation; to gather insight on the expertise the committee members may have for the seminarian's support and edification; and to get a clear view of what ministry and religion means to the people of the church. The sample agenda that follows is just a suggestion. Other forms may be more appropriate. However, keep in mind that it is better to keep an agenda simple and not too full.

SAMPLE AGENDA - FIRST MEETING

1) Potluck meal at a member's home. (It is good to be able to have meetings in comfortable surroundings that encourage fellowship and have less chance of being interrupted than at the church itself.)

2) Get-acquainted conversation following the meal. (See Worksheet #1 on page 47 for topic suggestions)

3) Seminarian shares draft of learning/serving covenant to receive feedback in forming learning objectives and to fill out section that clarifies the work of the teaching parish committee

4) Future meetings
   - Determine dates/times/location
   - Chairperson confirmed
   - Potential topic(s) for next meeting.

For subsequent meetings, the get-acquainted section may be replaced with a quick check-in during which each member briefly shares some personal thoughts with the gathered community.

SUGGESTIONS FOR TEACHING PARISH COMMITTEE SESSIONS WITH SEMINARIAN

The following worksheets are offered as learning opportunities for self-awareness. The teaching parish committee is invited to use them in order to make clear their personal understandings of the role of the committee as well as their values and attitudes concerning the church community.

Committee members might choose to consider these worksheets on their own and then come together as a committee for discussion. Conversely, they may also be filled out together with discussion taking place immediately following completion. Working through some of these questions early on in their relationship with the seminarian improves the chances that all involved will have a clearer vision and understanding of the task and experience at hand.

These exercises should be approached seriously but with a sense of fun! The hope is that the exercises will help to begin or deepen the connections among committee members and the seminarian.

TEACHING PARISH COMMITTEE - WORKSHEET #1

WHO ARE WE AS INDIVIDUALS?

I am a person who …

My own sense of vocation is…

The most significant clergyperson in my life is/was a person who…

The values I hold that I'd most like to share with the seminarian are…

What I'd most like to know about the seminarian and her/his ideas of ministry is…

TEACHING PARISH COMMITTEE - WORKSHEET #2

WHO ARE WE AS A CONGREGATION? - PART I

What are the five greatest strengths of our congregation?

1)

2)

3)

What are the three greatest areas of need in our congregation?

1)

2)

3)

What might the seminarian learn from this congregation?

1)

2)

3)

What might this congregation learn from the seminarian?

1)

2)

3)

TEACHING PARISH COMMITTEE - WORKSHEET #3

WHO ARE WE AS A CONGREGATION? - PART II

(For the following, respond and write spontaneously)

My congregation is like a. . .(big family reunion; dripping faucet; roller coaster . . .)

1)

2)

3)

When I reflect upon my faith community, I feel:

1)

2)

3)

The most important things a seminarian needs to know about this congregation:

1)

2)

3)

TEACHING PARISH COMMITTEE - WORKSHEET #4

WHAT WOULD ENABLE MINISTRY IN MY DAILY LIFE
AND IN THE LIVES OF OTHERS IN THIS CONGREGATION?

1) **Do I see my daily life as ministry? If so, how? If not, why not?**

2) **How might the congregation, clergy, and seminarian help me develop my ministry in daily life?**

3) **Does my participation in this congregation and community work help me in my daily life? How?**

VI. TEACHING AGENCY COMMITTEE

OVERVIEW

In this section there are resources for the development of a teaching agency committee. This committee offers the seminarian the opportunity to develop relationships with people who can provide caring and honest feedback regarding how the seminarian is perceived by the people with whom she/he works.

The committee usually consists of three to six people and meets on a monthly basis with the seminarian. The committee's major function is to help the seminarian become familiar with the agency; to engage in genuine dialogue so that the views and responses of all the people in the group can be shared; to give honest feedback to the seminarian about perceptions of her/his relationships and work in the organization; and to support the seminarian so that a trust level develops that encourages honesty, mutual care, and growth.

There are particular challenges to developing this committee in the agency setting. Often it is difficult for staff members to carve time out of an already full schedule to form a teaching agency committee. Therefore, the seminarian, in consultation with his/her mentor, needs to develop a specific process of regular feedback from staff and/or constituents. In some situations this might mean regular conversation with key persons other than agency staff (i.e. board members, representatives of the community served, volunteers, etc.) Whenever possible, it is important that the meetings happen consistently and that people have agreed beforehand to provide feedback and support for the seminarian.

Should attempts to organize a committee become too cumbersome, there are possible alternatives. Seminarians are encouraged to check with the Office of Field Education if a mechanism for feedback does not come together soon into the placement.

However, if a teaching agency committee is successfully formed, a chairperson should be selected. The chair will be the primary contact for the committee. That person will work with the seminarian to develop the agenda for each meeting. If desired, the committee chairperson can rotate among members of the committee, which may allow the seminarian an opportunity to work closely with each member. In general, the mentor does not attend teaching agency committee meetings, although she/he does keep in contact with the chairperson.

The following are suggested tasks that the committee might undertake in order to achieve the functions discussed above:

1. Introduce seminarian to others and help others in the agency understand the nature of the seminarian's placement

2. Help seminarian develop the Learning/Serving Covenant

3. Help the seminarian achieve a greater awareness of the agency's characteristics and history

4. Provide ongoing care and support on personal and professional growth, or lack thereof, through honest and caring feedback

5. Help seminarian identify and deal with important existing problems, concerns, and needs of the agency

6. Provide opportunities for agency and seminarian to say good-bye and bring closure at the conclusion of the placement.

IF A TEACHING AGENCY COMMITTEE IS NOT POSSIBLE…

In some situations it will not be possible to form a teaching agency committee. In such situations, the seminarian may need to meet with individuals (rather than a committee) on a more informal basis in order to receive feedback. For example, if one is working with an agency that serves homeless people, it is important to listen to individual constituent's feedback about the agency in general. The most important task is to discover ways to receive direct feedback from the target community itself.

The seminarian doing field education in an agency setting who does not have a teaching agency committee is required to develop a "Feedback from Constituency Plan." This plan may include the following:

- monthly informal conversation with key constituency members
- written evaluation/feedback after events or programs
- regular attendance at scheduled staff meetings with time on the agenda for feedback on seminarian's work
- journaling

This plan should be turned in with the Learning/Serving Covenant.

RESOURCES FOR GETTING STARTED

These resources would be helpful to begin getting to know each other; to learn more about the agency; and to learn about the expertise committee members bring for the seminarian's edification and support. Worksheets #1 and #2 can be used as discussion starters. The sample agenda that follows is a suggestion. Other forms may be more appropriate. However, keep in mind that it is better to keep an agenda simple and not too full.

SAMPLE AGENDA - FIRST MEETING

1. Plan the first meeting for a time when everyone can meet in a comfortable surrounding with ample time to spend in conversation getting acquainted.

2. Getting acquainted conversation. The following questions and topics may be considered:
   - I am a person who ...
   - I am a person who hopes for ...
   - The values I hold that I'd most like to share with the seminarian are ...
   - Personal involvement in the agency
   - Understanding of the agency's history

3. Develop ideas for how the committee can function.

4. Seminarian shares draft Learning/Serving Covenant to receive feedback in forming learning objectives and to fill out section clarifying the work of the committee.

5. Future meetings:

   - determine dates, location and time for future meetings
   - chairperson confirmed
   - potential topic(s) for next meeting

For subsequent meetings, the get-acquainted section may be replaced with a quick check-in during which each member briefly shares some personal thoughts with the gathered community.

SUGGESTIONS FOR TEACHING AGENCY COMMITTEE SESSIONS

The following worksheets are offered as learning opportunities for self-awareness. The teaching agency committee is invited to use them in order to make clear their personal understandings of the role of the committee as well as their values and attitudes concerning the agency's work and mission.

Committee members might choose to consider these worksheets on their own and then come together as a committee for discussion. Conversely, they may also be filled out together with discussion taking place immediately following completion. In working through some of these questions early on in the committee's relationship with the seminarian the chances are better that all involved will have a clearer vision and understanding of the task and experience at hand.

These exercises should be approached seriously but with a sense of fun! The hope is that the exercises will help to develop and deepen the connections between committee members and the seminarian.

TEACHING AGENCY COMMITTEE WORKSHEET #1

WHO ARE WE AS AN AGENCY?

What are the agency's five greatest strengths?

1)

2)

3)

4)

5)

As an agency, what are our three greatest areas of need?

1)

2)

3)

What might the seminarian learn from this agency?

How could the seminarian serve this agency?

TEACHING AGENCY COMMITTEE WORKSHEET #2

WHAT IS OUR COMMITMENT TO THE FUTURE?

This exercise is intended to encourage the committee to consider change, future needs, and what is most important to the staff/constituency - those most closely engaged in the mission of the agency. You are invited to consider the following scenario.

It is ten years from now. You are serving as a member of the search committee. You are responsible for recommending the person who will serve as the agency's next leader. What are the five most important qualities you seek in a potential leader?

1)

2)

3)

4)

5)

VII. FEEDBACK AND EVALUATION

OVERVIEW

Feedback and evaluation are distinctive processes. However, both are necessary for a rich and deeply discerned field education experience. The seminarian, mentor, and teaching parish/agency committees are encouraged to provide helpful feedback upon which an accurate and helpful evaluation may be offered.

Whereas formal evaluations are required at the midpoint and conclusion of the field education experience, feedback should be ongoing and consistent. The feedback process is one that requires and should help build a trusting and confident relationship.

The following pages contain information to help illustrate the distinctions between the two processes and positive approaches to both.

FEEDBACK

Feedback is not evaluation *per se.* The goal of feedback is to increase self-understanding and understanding of each other. Its qualities are distinctive from evaluation. Feedback means describing to someone how you experience her/his behavior and *how it makes you feel*. It is important to realize that feedback that you offer reflects only what *you* perceive. Your feedback may not correspond with how others see the behavior or how the person receiving the feedback perceived the behavior.

Feedback can and should be positive as well as negative. In either case, the feedback should be constructive.

Helpful feedback may be either objective, subjective or both. Objective feedback is an observation of actions external to one's own feelings, e.g. "I observed you talk for five minutes continuously." Or "You spoke softly." Or "You project well."

Subjective feedback expresses how the other person's actions make one feel, e.g. "When you spoke continuously, I felt very uncomfortable." Or "I felt disappointed because I could not hear the first part of your sermon." Or "I like hearing you speak so clearly." Subjective feedback does not impugn the other person's motive. We do not know the why of the action, but we do know how it makes us feel.

CHARACTERISTICS OF HELPFUL FEEDBACK

- **Descriptive rather than evaluative.**
  Describing one's own reaction leaves persons free to use or not to use the feedback. Avoiding judgmental language reduces need for individuals to react defensively.

- **Specific rather than general.**
  To be told that "the sermon was good" is not as helpful as to be told that "the illustration that was given showed understanding of the issues I face everyday."

- **Takes into account the needs of both the receiver and the giver.**
  Feedback can be destructive when it serves only our own needs and not those of the person receiving it.

- **Solicited rather than imposed.**
  Feedback is most useful when the receiver has asked the kind of question which those observing can answer.

- **Well timed.**
  In general, feedback is most useful at the earliest opportunity after the given behavior or task (depending of the person's readiness to hear it, availability of support from others, etc.). However, adults can also recall and learn from feedback attached to incidents that happened some time earlier, provided the recall is accurate.

- **Checked to ensure clear communication.**
  One way of doing this is to have the receiver try to rephrase the feedback to see if it corresponds to what the giver had in mind.

- **Directed only to behavior which the receiver can improve upon.**

Remember that the teaching parish/agency committee benefits from feedback as well. The same guidelines apply to group feedback as to individual feedback. Groups may receive feedback from members acting as participant-observers; outside consultants who come in to observe from a more objective perspective; forms, questionnaires, reaction sheets, or interviews with members.

EVALUATION

In order to receive a "Pass" in Field Education, the seminarian needs to fulfill the learning/serving covenant in a satisfactory manner. This evaluation gives an index of general readiness and promise of effectiveness in ministry. It can be used by the seminarian in planning further learning experiences.

"Satisfactory fulfillment" includes:

- Increase of competency as a ministering person consistent with the point reached in her/his seminary career
- Responsible performance of tasks of ministry
- Ability to make use of supervision for personal/professional growth
- Openness to continued growth and learning
- Ability to maintain a dialogue between theory and practice
- Other qualities as determined by the seminarian and mentor

Satisfactory fulfillment may also be achieved if the seminarian comes to a new sense of vocational direction that is different than the one she/he has had in the field placement setting. To complete the field education experience by concluding that a shift in vocational direction is necessary is as important as affirming the original vocational direction.

The PSR faculty will take seriously the seminarian's self-assessment and the mentor's recommendation with regard to the level achieved. They are appropriate and lively data for faculty advisors and guidance for the seminarian's future work. However, all evaluations are confidential, unless the seminarian agrees to release them. The seminarian may opt to use evaluations for ordination or other purposes, but in general, recommendations that are to be directed towards ordaining bodies should be separate documents. The field education evaluation's emphasis is upon the seminarian's learning needs and may not apply to a more general assessment utilized outside the field education context. The seminarian may request that the mentor write recommendations in addition to and apart from the field education evaluation.

Guidelines for Evaluation

In each placement the seminarian and mentor are expected to develop an evaluation process which seems most appropriate. This process involves others such as congregants/constituents, staff, as well as the teaching parish/agency committee.

The **mid-year evaluation** reports should contain assessment of:

1. Specific areas of competency relating to the learning objectives from the learning/serving covenant
2. Suggestions for learning for the next semester
3. Evaluation and suggestions for improving the mentoring process itself

The **end-of-year evaluation** reports should contain assessment of two levels of competency:

1. Specific areas of competency, as at mid year
2. General readiness for ministry

Assumptions about Evaluation

1. Meaningful evaluation is done in terms of the stated goals and objectives of ministry. The learning/serving covenant, with agreed-upon learning objectives, becomes the basis for evaluation throughout the learning process.

2. Evaluation considers both the work performed and the person doing the work. Growth in competencies in ministry is closely associated with personal growth, and evaluative processes consider potential, knowledge, performance, integrity and gifts.

3. Evaluation is a continuing process in mentoring. Normally the movement in time is from the mentor's initiative in directing evaluation at the outset, toward ever-increasing participation by the seminarian in becoming the evaluator of her/his own growth.

4. Evaluation is taught and learned within. It is integral to the mentoring relationship. It occurs in a climate in which the seminarian feels respected and understood.

5. Formal written evaluations at the end of each semester or other agreed-upon period of time bring into focus or sum up what has gone before in reflection sessions.

6. The seminarian has a right to know how she/he is doing in order to have the opportunity to improve and grow.

7. The primary evaluator is the seminarian herself/himself, with the evaluation based on feedback from congregation or constituency (teaching committees), peers, and mentor.

Suggested Steps for the Evaluation Process

The evaluation process should begin about a month before the due date for the written evaluation.

1. The seminarian gathers feedback from all appropriate sources:
   - Mentor - it would be helpful if the seminarian keeps records of the reflection sessions, mentor comments on verbatim accounts, etc.
   - Teaching parish/agency committee, other lay persons, clients, patients (as pertains to the field education site.)
   - Professors(s) of related courses.

2. The seminarian and the mentor each prepare separate evaluations for discussion addressing the questions posed on the evaluation forms on pages 62-65 and considering the following:
   - Learning objectives
   - Achievements & areas of needed growth
   - Feedback (from step #1 above) using quotations when possible
   - Fulfillment of professional responsibilities
   - Possible new learning objectives
   - Reflections upon mentoring process, teaching agency/church committee, and appropriateness of the site

3. The seminarian and mentor meet to discuss their respective evaluation drafts. This discussion should clarify points of difference, affirm strengths and achievements, and point out areas for continuing growth.

4. The seminarian and the mentor then prepare their own final evaluations based on their discussion. It is not expected that they need to agree, but it is important that different perceptions are discussed.

5. Both final reports should be signed by the seminarian and the mentor and submitted to the Office of Field Education by the proscribed deadline. (See Field Education Calendar).

MID-YEAR
EVALUATION OF SEMINARIAN BY MENTOR

Please write an evaluation covering these and other points
you feel are appropriate (usually 3-4 pages).

1. Describe the seminarian's relationship to the congregation/agency setting.

2. Describe the progress made on each of the learning objectives.

3. What have been her/his strengths and growth areas in this placement? When you talk about these with the seminarian, how does s/he respond? How has the seminarian received and made use of your feedback?

4. In your view, what personal or professional issues does the seminarian need to continue working on in her/his ongoing vocational preparation?

5. Describe the nature of the reflection sessions and agenda items typically covered.

6. Additional comments.

After meeting and discussing the evaluations, both the mentor's report and the student's report should be signed by both mentor and student. The student is responsible for submitting the evaluations to his/her seminar leader by the due date.

Please be sure to include the names of both student and mentor, the name of the placement, and the date.

MID-YEAR
SELF-EVALUATION BY SEMINARIAN

Please write an evaluation covering these and other points you feel are appropriate. (Usually 3-4 pages).

1. Describe your relationship to the congregation/agency setting.
2. Describe the progress made on each of the learning objectives or why they changed and what new learning emerged. Add any comments from your Teaching Parish/Agency Committee members that have given you insight or confirmation.
3. What have been your strengths and growth areas in this placement? What has been most helpful in your learning process? What additional feedback do you need?
4. What personal or professional issues do you need to continue working on in your ongoing vocational preparation?
5. Describe the nature of the reflection sessions and agenda items typically covered.
6. Additional comments.

After meeting and discussing the evaluations, both the mentor's report and the student's report should be signed by both mentor and student. The student is responsible for submitting the evaluations to his/her seminar leader by the due date.

Please be sure to include the names of both student and mentor, the name of the placement, and the date.

END OF YEAR

EVALUATION OF SEMINARIAN BY MENTOR

Please write an evaluation covering these and other points
you feel are appropriate (usually 3-4 pages).

1. Describe the seminarian's relationship to the congregation/agency setting
2. Describe the progress made on each of the learning objectives.
3. What have been her/his strengths and growth areas in this placement? When you talk about these with the seminarian, how does s/he respond? How has the seminarian received and made use of your feedback?
4. In your view, what personal or professional issues does the seminarian need to continue working on in her/his ongoing vocational preparation?
5. Describe the seminarian's general readiness for this form of ministry.
6. Describe the nature of the reflection sessions and agenda items typically covered.
7. Additional comments.

After meeting and discussing the evaluations, both the mentor's report and the student's report should be signed by both mentor and student. The student is responsible for submitting the evaluations to his/her seminar leader by the due date.

Please be sure to include the names of both student and mentor, the name of the placement, and the date.

END OF YEAR
SELF-EVALUATION BY SEMINARIAN

Please write an evaluation covering these and other points you feel are appropriate. (Usually 3-4 pages)

1. Describe your relationship to the congregation/agency setting.

2. Describe the progress made on each of the learning objectives or why they changed and what new learning emerged. Add any comments from your Teaching Parish/Agency Committee members that have given you insight or confirmation.

3. What have been your strengths and growth areas in this placement? What has been most helpful in your learning process. What additional feedback do you need?

4. What personal or professional issues do you need to continue working on in your ongoing vocational preparation?

5. What is your general readiness for this form of ministry?

6. Describe the nature of the reflection sessions and agenda items typically covered.

7. Additional comments.

After meeting and discussing the evaluations, both the mentor's report and the student's report should be signed by both mentor and student. The student is responsible for submitting the evaluations to his/her seminar leader by the due date.

Please be sure to include the names of both student and mentor, the name of the placement, and the date.

VIII. RESOURCES